



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Memorial of Richard Mott-1857.

C
8345
838.5

C 8345.838.5



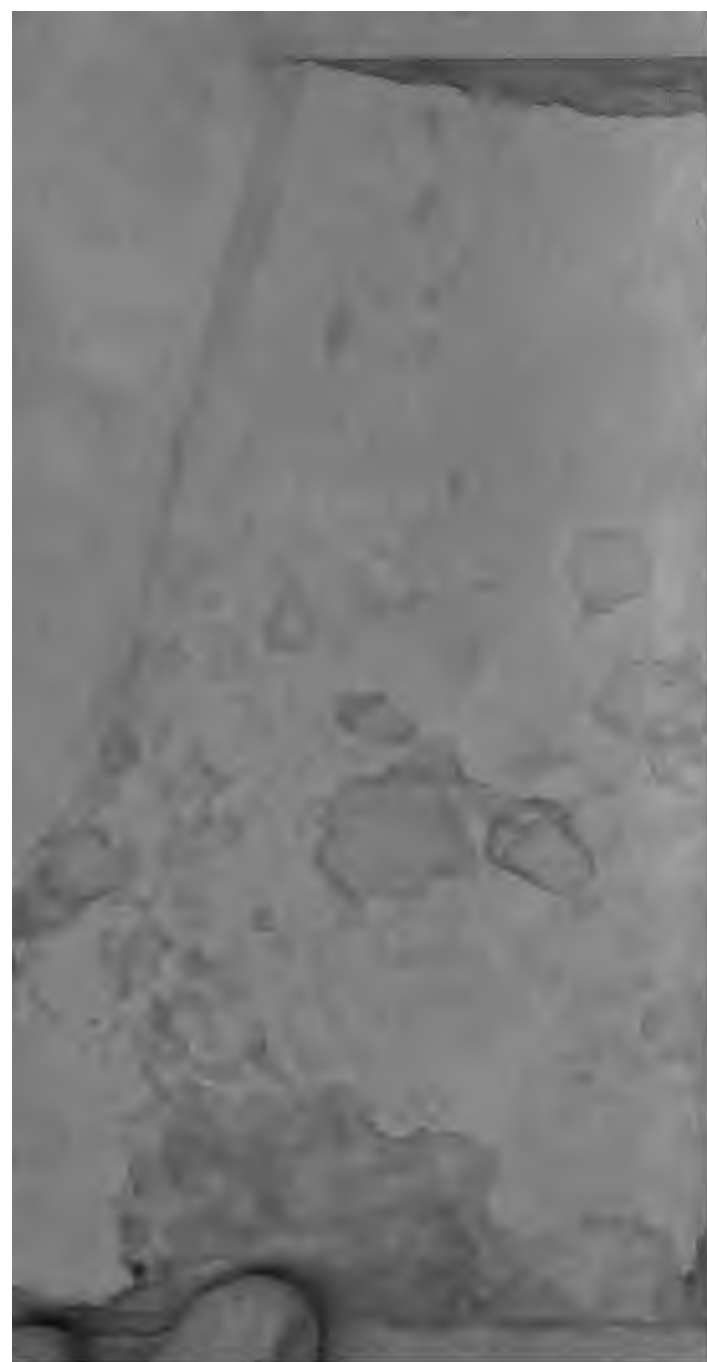
HARVARD
COLLEGE
LIBRARY

Cover

MEMORIAL

OF

RICHARD MOTT



HARVARD
UNIVERSITY
LIBRARY

MEMORIAL
OF
PURCHASE MONTHLY MEETING,
CONCERNING
RICHARD MOTT,
DECEASED.



NEW-YORK:
PUBLISHED BY S. S. & W. WOOD, 389 BROADWAY,

1857.

C8345.838.5
✓



Peabody fund

MEMORIAL.

Our beloved friend Richard Mott having, after a long life devoted to the service of his Heavenly Father, been removed from us by death, we deem it a duty to preserve a brief memorial of him, setting forth his labors of love, and showing the efficacy of that Grace, through the influence of which he was gradually prepared to fill an elevated position in the Church, and strengthened to labor extensively for the promotion of the cause of Truth and righteousness among men.

He was the son of James and Mary Mott, and was born the tenth of First month 1767. His parents then resided in the City of New York, but in a few years after removed to Mamaroneck, West Chester County, State of New York, within the limits of Purchase Monthly Meeting of Friends. Of this Meeting he continued to be a member to the close of his life.

In childhood he was deprived of a mother's care, by her death ; and the training of the children, (four in number, of whom he was the eldest,) devolved entirely upon the father, who was highly esteemed as a worthy and consistent member of our religious Society.

C 8345, 838, 5



HARVARD
COLLEGE
LIBRARY



MEMORIAL

OF

RICHARD MOTT.

that it would be required of me to speak in the ministry; and think of the very great trouble of mind that accompanied me at that time, both in meetings and out of meetings, on account of my sins. And afterwards under the prospect of being called to the ministry, how I hesitated, and struggled, and bore the exercise; but I never thought I resisted too long. And after I had taken that step, how slow my progress was!—After a while I saw another danger that attended me. I saw I was in danger of being urged on too fast by the flattering encouragement of others. I saw the necessity of turning a deaf ear to everything of that nature. And I now believe that but for this care my ruin would have been inevitable.”

In the year 1787 he was united in marriage to Abigail, daughter of Uriah and Mary Field. This union he was wont to speak of as having been an indescribable blessing to him. She proved a tender and most affectionate wife and judicious counsellor, in all the varied exigencies of life fully sustaining the character of “an help meet for him.”

It is believed to have been about the same period that he first appeared in the ministry. If his progress was slow, as he intimates it was, yet proceeding watchfully, he was led safely forward; and in the year 1794 he was acknowledged as a minister.

In the year 1797, with the concurrence of the Monthly Meeting, he engaged in a religious visit to some parts of his own Yearly Meeting. This appears to have been the commencement of his labors abroad as a minister of the Gospel. The following lines, penned

by him near the close of this engagement, will show the frame of mind attending him on that occasion, and probably may be regarded as an index of his exercises in other similar engagements :

“I have had to review our present journey—my leaving my home, and the endeared companion of my life—going forth in my Master’s cause without purse or scrip. I have known what it is to suffer the most famishing want, and also, in some degree, to experience an abounding: Well would it be for me could I add, that I have learned in every allotment, as well adverse as prosperous, to be content therewith. But such is my proneness to forbidden things, and such my great liability to depart from the watch tower, that it is necessary for me to be baptized again and again into suffering and death, on my own account. And joined to this, the sufferings that are, by the travellers and laborers in the gospel, to be experienced, in sympathy with the seed which is oppressed, the trials are at times almost insupportable ; and had it not been for the superintending care, and abundant goodness of the universal Parent in preserving and bearing up, where should I have been !—Wherefore, Oh my soul, bow thou in reverential awe and dread before the Divine Majesty. Thou knowest he is thy all in all. Thou knowest he has strung thy bow in the day of battle, that he has been thy shield and helmet ; and that he will, as thou continuest under his guidance and direction, be thy salvation. May’st thou be pleased, most Holy Father, to support and protect. Thou knowest that I love thee, that I desire to serve thee,

and that I have left all to follow thee. May'st thou be with and support the endeared companion of my life in her lonely moments. Cause that the guardian Angel of thy presence may encamp round about her, and about all those who love thee. Strengthen and support the mourners in Zion, and the heavy hearted in Jerusalem, that so, oh dearest Father, they may press forward in thy holy warfare, and come up to thy help against the mighty; for thou art eternally and gloriously worthy, saith my soul."

In the following year our beloved friend was similarly engaged in other parts of his own Yearly Meeting, and in this, and all his subsequent engagements in the ministry, he appears, from the records, to have had the unity of the meetings of which he was a member.

In the year 1799, feeling his prospect of religious duty expand, he entered upon a gospel visit within the limits of New England Yearly Meeting; and in 1801 he was similarly engaged within the limits of Philadelphia and Baltimore Yearly Meetings.

His visits to the above named Yearly Meetings, and to various places within their limits, were often repeated in subsequent years. In the course of these visits he frequently appointed meetings with those not connected with our religious Society—a service for which he was eminently qualified. These labors of love, together with frequent religious services within his own Yearly Meeting, appear to have occupied a very large portion of his time up to the year 1823, thus giving proof of his willingness to spend and be

spent in the service of his Divine Master. He left no written memorandums of these journeys, but we learn from the records that his labors in the ministry were acceptable and edifying.

From the year 1823 to 1830, it does not appear that he was engaged from home in the work of the ministry; yet this was not a season of relaxation to him. He felt a deep interest in the welfare of the Society with which he was connected, and in which as a minister he had labored faithfully and fervently; and whatever threatened to impair its stability, whether in relation to its doctrine, or the harmony and unity essential to its prosperity, was cause of great concern to him. The period now under notice was particularly marked in these respects; and it was his lot to pass through very trying exercises in the course thereof, and to witness feelings of estrangement springing up where christian fellowship had existed, and finally ending in a schism that was productive of many and sore trials.

It was a comfort to him in the latter years of his life, to perceive that these feelings were subsiding, and to meet with individuals to whom he had formerly been warmly attached, but with whom intercourse had been suspended, and to receive from many of them assurances of their continued kind remembrance.

To our beloved friend and his affectionate companion in life, bereavements in their family were permitted to an unusual extent. They had four children: two of these were removed by death in their childhood. An only daughter whose amiable and promis-

ing qualities had greatly endeared her to her parents, at the interesting age of early womanhood, was suddenly taken from them by severe disease. The remaining son attained to the meridian of life, esteemed by all who knew him. In the year 1826 his health gave way, and he was summoned to an early grave.

Thus were they bereft of all their children. These repeated strokes of affliction were keenly felt ; but they were enabled to bear them with christian meekness and resignation, adopting the submissive language, "The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord." In their bereaved condition, it was a source of comfort to them, as they sometimes expressed, to believe that they had a family in heaven.

The son above alluded to, left a wife and infant son. After the lapse of many years, this daughter-in-law and her son settled in Burlington, New Jersey, and their home furnished the bereaved parents with a comfortable and agreeable retreat in their declining years.

In the year 1830, Richard Mott felt drawn again to attend the Yearly Meetings of Philadelphia and Baltimore, and to visit some places within the limits of the former Meeting. In 1834 he attended the Yearly Meeting of New England, and had other religious services within its limits. He continued to attend these Yearly Meetings frequently, and to labor in different parts of them, as the prospect of duty opened to his view, attending likewise to religious services within the compass of his own ; thus faithfully occupy-

ing his time and talents in earnest endeavors to promote the cause of Truth and righteousness.

In the early part of the year 1847 he was attacked with disease of an inflammatory character, by which his strength was greatly prostrated; and the issue for a time appeared doubtful. During this period of suffering, he was preserved in a resigned and tranquil frame of mind, and his heart being often enlarged with love to others, and with desires for the welfare of the Church, he gave utterance to many interesting expressions. On one occasion, allusion was made to the peaceful quiet with which he was favored, and it being attributed to a well spent life, he very solemnly replied, "It is not by works of righteousness which we have done, but according to his mercy he saveth us, by the washing of regeneration, and renewing of the Holy Ghost."

At another time he said, "The change from a state of health to a one of prostration like this, produces a feeling that cannot be fully conceived but by experience. It has often been the subject of my reflection, and I have endeavored to anticipate the views and impressions that would be likely to attend such a state, and to live prepared for it; and I find the comfort now of having done so. There appears to be a great difference in the feelings and experience of different persons in the prospect of the near approach of death. Some speak of their enjoyments and hopes in almost rapturous strains—while others have appeared to have very little to say in this way. I have never expected it would be my lot to say much to

others concerning myself at such a time, whenever that may arrive. I have no prospect at present when it may be. I leave that. I have endeavored to discharge my duty in this respect, as I have passed along through life; and though it may have been feebly done, the work of the day has, I think, been done with tolerable faithfulness. I express these things as they rise before me, without reference to my present situation. I do not suppose I am considered dangerously sick."

From this illness he gradually recovered, but did not regain his previous state of health; yet in 1848 he attended the Yearly Meeting of Philadelphia, and also that of New England. In 1850 he again attended the latter Meeting. This proved the close of his public labors beyond his own Meeting. He was then in the eighty fourth year of his age; thus to this advanced stage of life, manifesting his continued devotedness to the service of his Divine Master, which he had espoused in early life, and in which his energies of body and mind had been freely expended. During the long period of time, and the extended labors that have passed in review, we believe his ministerial services were very generally satisfactory and edifying to those among whom his lot was cast.

In the Summer of 1847 he and his wife went to spend some time with their daughter-in-law, at Burlington, not designing it as a permanent change of residence. Her health was much impaired at the time, and continuing to fail, she was unable to return

home, and closed her life there in the year 1851. Thus, after a continuance of sixty four years, was a union dissolved, that had proved a solace and a stay to him through the various changes and trials of his life. He felt the bereavement keenly; but bowing with christian submission, to the afflictive dispensation, he found relief in placing his hope and confidence in that All-powerful Arm that had sustained him hitherto. A few short extracts from his letters, expressive of his feelings on this trying occasion, are here inserted. Writing to a relative he says, "Ah! how we feel our sore bereavement! but in her own sweet and almost heavenly language, 'let us seek for a state of resignation in which we may be able to say,' 'The will of the Lord be done.'" On another occasion, referring to his loss, and speaking of the deep and inexpressible feeling of bereavement which seemed to press upon him like an overflowing stream, he remarked, "I dont mean that my heart repines, or that I would wish things in relation to my bereavement were different. My heart is fixed in the goodness and mercy of our Heavenly Father. All that he does is best for us. But the heart, the heart is sometimes so soft, so subdued under the pressure of affliction, that it is almost ready to break by its own weight! when at the same time it blesses the rod that has inflicted the wound."

In this state of resignation to the Divine Will he was strengthened to cast off the weight of affliction that had pressed upon him, and gradually to regain, in a considerable degree, his wonted cheerfulness.

Feeling that in his bereaved condition, with his own health impaired, he needed the kind attention and sympathy of his children, he continued to reside with them in Burlington. Though remote from the Meeting of which he was a member, he still attended the Monthly and Quarterly Meetings, as steadily as his health would admit.

He was constant in his attendance of the Yearly Meeting, taking great interest in the management of the concerns of the Society. And in the deliberations and decisions of that Body, his talents and the soundness of his judgment fitted him for extensive usefulness. He was first appointed Clerk to the Yearly Meeting in 1798 ; and from that time, with the exception of a few years, he continued to serve the Meeting, either as Clerk or Assistant Clerk, performing the duties to the satisfaction of Friends, until the eighty fifth year of his age, when he was released at his own request.

He was early appointed a member of the Meeting for Sufferings ; and this appointment he held until the close of his life, embracing a period of more than sixty years ; and here also his talents, and his devotedness to the duties confided to that Meeting, rendered him a useful and highly valued member.

Through the increase of bodily infirmities in his latter years, the attendance of these meetings was not accomplished without difficulty—and the Meeting for Sufferings, in inclement seasons, was frequently omitted. The prospect of being prevented from mingling with his friends in their annual assemblies,

as he had so long been accustomed to do, was trying to him ; but he endeavored to stand resigned to the will of his Heavenly Father, and as the time for holding these Meetings arrived, the physical disabilities were so far removed as to admit of his attendance to the last year of his life.

Soon after the Yearly Meeting in 1856, he left the city with the view of spending some time, if his health would admit of it, in visiting his relations and friends within the compass of Purchase Monthly Meeting and parts adjacent. During the time thus spent, though often under the pressure of bodily infirmities, his placid countenance and enjoyment of everything around him, seemed to bespeak a mind at peace. He attended the Monthly and other meetings as they came in course, and his ministry on these occasions was particularly marked with a tenderness and fervency, that rendered it very comforting and edifying. At one time while pleading with the youth to dedicate the morning of their life to the service of their Creator, he adverted to his own early life, with feelings much affected, and said that notwithstanding his many missteps, he had been mercifully favored to hold fast the covenants then made ; and that the promise that, to those who seek first the kingdom of God and his righteousness, all things necessary shall be added, had been abundantly verified in his own experience. In the last meeting he attended, he dwelt particularly upon the text, "I know that it shall be well with them that fear God, which fear before him ; but it shall not be well with the wicked, neither shall

he prolong his days, which are as a shadow ; because he feareth not before God."

On Third day, the fifteenth of Seventh month, after having spent about five weeks in making highly acceptable visits to his numerous friends, he arrived at the house of his relatives, Stephen C. and Jane Griffen, quite ill. The day following, his disease having increased, a physician was called in, who thought the symptoms were of a serious nature, and indicative of approaching paralysis. There was a constant tendency to sleep, and consciousness was, in a considerable degree, suspended. Towards evening these symptoms abated.

Fifth-day morning the tendency to sleep continued ; yet he would rouse from it, and express himself sensibly. In the afternoon he seemed pleased with the visit of a friend who called to see him, and embraced the opportunity to send messages of love to several friends at a distance ; and expressed his disappointment in not being able to visit them, and attend the approaching Quarterly Meeting. On parting with this friend he sweetly said, "I am persuaded that neither heights nor depths, principalities nor powers, nor any other thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

For several succeeding days there was no apparent material change in the disease ; but he suffered much from oppression of the chest, and from a nervous restlessness, which he said was more distressing than pain ; yet he endured his sufferings with great patience and composure, seldom speaking of them except in reply to inquiries made.

About this time he remarked that he did not say much, but endeavored to place his hope and trust in the everlasting Arm, and that thus far he believed he had been enabled, in a considerable degree, to do so. A few days later, perceiving that his strength was wasting, he said he had given up the thought of ever leaving that place—that it had been a trial to him to be sick and confined there, but on thinking of it he was content.

Fifth-day the 24th, he was visited by two relatives to whom he was fondly attached. He had expected them sooner, and on seeing them he said, "Why have the chariot wheels tarried so long,"—and then added, "You see the strong man laid low. I do not yet see the end. I have no anxiety, and only desire that the will of my Heavenly Father may be done. The stupor I am in is trying to me, but stupid as I am, I am with you in your afflictions," (alluding to severe disease in their family.) On its being observed that sleeping might prove a rest to him, he replied, "It is a sluggish rest,—not the rest that my soul longs for,—not the fervency of spirit that I desire,"—repeating the promise of our Saviour, "and ye shall find rest to your souls." He said that there was great uncertainty of their meeting again, once more remarking that his only wish was, that the will of his Heavenly Father might be done. Alluding to the kindness of his friends, he said that every want had been supplied.

Sixth-day the 25th, in the morning he appeared brighter and better than usual. Though he had relinquished the prospect of being able to return to his

children at Burlington, yet the desire to do so would occasionally revive ; and his physician now speaking encouragingly of his soon being able to return, it had a cheering effect : but after a short time of reflection he said, he believed he was very little better, if any. The next morning a change for the worse was obvious, and he continued to decline.

First-day the 27th towards evening, perceiving that his nephew had been writing to his children, he desired to hear the letter read, and requested to have inserted—that he felt great sympathy with them on account of the sickness in the family, and their consequent separation from him in his severe illness : and he dictated a message of love to them, expressing his strong desire for their welfare.

The day following his strength steadily declined, but amid the suffering and sinking of nature, his distress was endured with patience, and his countenance retained its usual serenity. In the evening it became evident that the closing scene was drawing near. About five in the morning, the twenty-ninth of Seventh month, he quietly expired, in the ninetieth year of his age. His remains were removed to Burlington, and interred beside those of his wife.

Our beloved friend, whose dedication, and labors, and trials through the different stages of a long life, we have faintly traced, was richly endowed with intellectual gifts, and, devoting them to the service of his Creator, he became an eminent minister of the Gospel, and stood as a pillar in the Church.

He was of a cheerful disposition, and was fond of

social intercourse. Possessing a well cultivated mind, his conversation was enlivening and instructive, and his social visits would frequently prove seasons of rare intellectual enjoyment. Hence his company was regarded as a privilege, and was particularly prized by young people, towards whom he was very open and affable. Often near the close of such seasons, serious impressions would overspread his mind, and religious communications would follow, adapted to the state of those to whom they were addressed; and springing as they did from the fresh flowing of gospel love, could scarcely fail to leave its impress upon the heart.

From an apprehension that the abundance of light literature of the present day, was calculated to draw the attention from more profitable reading, he was often engaged to recommend the perusal of the writings of Friends, both historical and doctrinal, and for the purpose of encouragement would allude to the usage of former times, when a large portion of the reading in Friends' families, was supplied by the approved writings of its own members.

He highly esteemed the Holy Scriptures, as being given by Divine inspiration, and designed for our instruction in righteousness; and was often concerned to recommend to Friends the diligent and daily perusal of them, with their families collected—a practice which he steadily observed in his own.

On such occasions it was interesting to see his wife, whose hearing was greatly impaired, seated by his side, and intently tracing the lines with her eye as the reading progressed.

The constant encroachment on the rights of the

aborigines of this land, and the slavery and sufferings of millions of the African race, excited his sympathy and compassion ; and he was ever ready, in the true spirit of philanthropy, to unite with Friends in earnest endeavors to remove these great national evils. Believing that the use of the produce of slave-labor was the principal support of the system of slavery, he was frequently concerned to urge this consideration upon the attention of others, and to press upon them the inquiry, whether, in thus using these articles, they could be fully clear of contributing to the support of the system itself.

Richard Mott was attached to the doctrines of our religious Society ; and, convinced that they are the doctrines of primitive christianity, he was, through life, their firm and zealous advocate ; yet his zeal was tempered with charity towards those who differed from him in opinion. He was earnestly concerned for the support and faithful administration of our discipline, a work for which he was eminently qualified ; and the wide departure, in numerous instances, from the testimonies which distinguish us as a people, was cause of deep regret and sorrow to him. Hence he frequently urged upon Friends his views in this respect, and particularly when addressing the younger portion of Society.

In the exercise of the ministry he was careful not to move without a clear evidence of duty, and he maintained a watchful concern not to extend his communications beyond proper limits, or to interfere with the labors of others who were travelling in the same service.

●

His ministerial labors were lively and frequent, and were attended with a clearness and force that rendered them instructive and edifying. He was, in the language of the Apostle, "a workman that needeth not to be ashamed, rightly dividing the word of truth." He withheld not the awakening or warning voice from those among whom he labored, when he believed himself called thereto: at other times the language of encouragement or consolation flowed from his lips, greatly to the comfort of his hearers. Frequently his feelings would be drawn forth in affectionate concern towards those in early life, as the class upon whom his hopes of a succession of faithful laborers in the militant church principally rested; and when with a heart enlarged with love, he was earnestly pleading with them, the glistening eye or trickling tear have furnished evidence that corresponding emotions had been produced in the bosoms of his hearers. May these impressions never be forgotten!

His labor is now finished. Having served his generation faithfully, his life was peacefully closed "in a full age, like as a shock of corn cometh in in his season." He has gone, as we reverently believe, to unite with those who "have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."—REV. vii. 14-17.



1



C 8345.838.5

A memorial of Purchase Monthly Meet

Widener Library

003027560



3 2044 081 822 710